

CONGREGATION BAIS TORAH

February 17, 2007 89 W. Carlton Road, Suffern, NY 10901 (845)352-1343 www.baistorah.org כ"ט שבט שבת פרשת משפטים

ערב שבת פרשת משפטים

הדלקת נרות 5:13 PM

מנחה 5:20 PM

הלכות שבת 8:30 PM – Rabbi Gottlieb

שבת פרשת משפטים

דף היומי 8:00 AM - Rabbi Gottlieb

שחרית 8:45 AM

סוף זמן קריאת שמע 9:30 AM

מברכים החודש אדר

גמרא שיעור 4:20 PM

מנחה 5:05 PM

סעודה שלישית

מעריב 6:15 PM

Sunday שחרית 7:45 AM (ראש חודש)

Weekday שחרית

Mon.: 6:10 and 7:35 AM (ראש חודש)

Tues., Wed. and Fri.: 6:30 and 7:45 AM

Thurs.: 6:20 and 7:45 AM

Weekday מנחה-מעריב

Sun. through Thurs.: 5:25 PM

Second מעריב: Mon. through Thurs.: 8:00 PM

ערב שבת פרשת תרומה

הדלקת נרות 5:22 PM

מנחה 5:30 PM

Shiurim

שבת at 8:00 AM – דף היומי - Rabbi Gottlieb

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb

Mondays at 7:30 PM – מסכת ברכות – Rabbi Chaim Wein

Tuesdays at 8:15 PM – Partners in Torah

Tuesdays at 8:15 PM - מהר"ל - Dr. Murray Kuhr

Wednesdays at 8:15 PM – קהלת – Rabbi Gottlieb

Monday through Friday after the second שחרית עם רש"י - פרשת השבוע עם רש"י - Rabbi Yosef Fischer

Monday through Thursday at 9:45 AM - גמרא shiur - Rabbi Leibel Reznick

דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman

דף היומי II, Monday through Thursday 10:00 AM and Sunday at 9:30 AM – Rabbi Yosef Fischer

Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

Shalosh seudos is being sponsored by Marty and Carol Ginsberg in memory of Carol's father לייב אריה בן אריה היינד. Our weekly **Avos U'Banim** learning program ends this Motzoei Shabbos, February 17th, 7:15 PM and is being sponsored by the Markowitzes. Thanks to all who participated in the learning, to the Avos U'Banim sponsors and to the Kronenbergs and Rosenstocks, who coordinated the program.

A full complement of domestic and imported **wines** can once again be purchased from Bais Torah for Purim. The list and order form are in the mail and also on our website, www.baistorah.org. For further information, contact Miriam Frankel at 893-4983. The deadline for orders is February 23rd.

Bais Torah invites the community to its Twenty-Eighth **Siyum Mishnayos** Celebration featuring Rabbi Jonathan Rietti, who will speak on "Is Life About Process or Results?" The siyum will take place next Sunday, February 25th at 6:00 p.m. in the Simcha Room. The cost is \$20 per person for dinner and reservations may be made by returning the respond card to the shul office or by calling Rabbi Josef Fischer at 425-2785.

Mark your calendar:

This Sunday, February 18th, - The annual **Bais Torah Matzoh Baking** trip with Jossie Lieder, Jay Kimmel and Akiva Gottlieb. A sign-up sheet is hanging on the main bulletin board and matzoh requests (your name, # of pounds, regular or whole wheat) should be filled in by Friday, Feb 16, 2007.

Shabbos, March 9th and 10th - **End the Madness weekend** and melave malka. To host young singles, please contact Allen Nussbaum, 357-7284 or write to anussbaum@aol.com.

Sunday, March 18th - Breakfast with **Rabbi Berel Wein**

Sunday, May 13th, for the **Bais Torah Annual Dinner** which be held at the Crossroads Sheraton Hotel in Mahwah, New Jersey. This year's Guests of Honor are David and Ruthie Lehmann.

Details on all events are available on our website, www.baistorah.org

Mazel Tov

Irving and Ruthie Safrin on the birth of a grandson, Akiva, born to Yanky and Shiffy Safrin of Wesley Hills.

Moshe and Resha Hirsch on the bar mitzvah of their grandson, Yoni Winfield, son of Rochel Leah and Steve Winfield.

Josh and Gloria Riber on the birth of a granddaughter, Bayla Bracha, to Eli and Shuli Piolet of Tel Stone, Israel.

Josh and Gloria Riber on the birth of a grandson, Kolonimos Kalman Yitzchak, to Eli and Rivka Azoulay of Monsey.

Marvin and Sally Borgen on the engagement of their granddaughter, Rachel, to Levi Lazarus of Toronto. Mazel tov also to the parents, Reva and Yumi Borgen.

Refuah Shelaimah

Michael Rossman's mother, Ilse Rossman

יעטע בת שרה -

Mr. Shapiro

חיים מאיר יחיאל בן מלכה לאה -

Ben Zauderer - בנימין בן בילה -

Shirlee Aaronson - שרה חנה בת בלומא -

Leni Loebenstein - הילני בת רחל -

Miriam Schiffer's son, Zev Kessin - זאב דוד בן מרים -

Ken and Judy Gribetz's grandson, Eitan Witkin -

איתן אפרים בן נחמה יטה -

Yoel Adler - יואל בן מירל -

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com – Daytime emergency 362-8362

President Peter Katz, 357-0129 president@baistorah.org

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Shul Secretary Judy Scheiner 352-1343 judyscheiner@baistorah.org

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Bikur Cholim Eveline Kranzler, 352-8410 and

Eiruv 362-4302

Chosh Levy, 425-6827

ikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Youth Felise Katz 357-0129

Sisterhood Liaison Betty Schloss, 369 – 1833

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

Lost and Found Michael Loebenstein, 425-8895

Reb. Wein Sefer Torah Project 368-1064

Chevra Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards, Mona Selzer 356-0129

Bais Torah Bulletins Email baistorah@taxprof.net, Fax (845) 368-4172, or call (845) 368-2222. To receive e-mail updates, write to baistorah@gmail.com. This bulletin is now downloadable from the web at www.baistorah.org.

In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

Parashat Mishpatim – 5767 – A Lesson in Humility

Parashat Mishpatim begins as follows: *“And these are the ordinances that you shall place before them...”* (Shemot 21:1). Rashi, citing several Midrashim, comments, “Everywhere the Torah uses the term ‘These’ it means to **differentiate** between matters discussed previously and matters to be discussed; however, when the Torah uses the expression ‘And these’ it means to **include** matters to be discussed with matters discussed previously. (‘Midrash Tanchuma’ 3; ‘Shemot Rabbah’ 30:3) Just as the matters discussed previously were received at Sinai, so is it true that the matters to be discussed were received at Sinai. (‘Mechilta’)...

The topics discussed in this Parashah involve mainly disputes between human beings over monetary matters, or concerning injuries inflicted by one individual upon another. It is said often that this category of Law, “**Mishpat**,” resides in the realm of logic, **that Man could have thought of these laws by himself**, in contradistinction to other areas of Torah Law, such as the areas of Observance of Shabbat and Dietary Restrictions, which are in the realm of Divine decrees, “**Chukim**,” that are not based on logic.

I believe that this is a flawed perspective, to the extent that it asserts that human beings are capable of defining morality by themselves. True, the human being is a richly endowed creature, blessed by his Creator with an intellect capable of unraveling great mysteries and solving extremely difficult problems. In “Kiddush Levanah,” we address the moon, “Just as I dance opposite you, and I am unable to touch you, so may my enemies be unable to touch me for evil.” In our time, this assumption is no longer true. Last century, we were able to put a man on the moon, with our powerful rockets. Similarly, we see that “Ruach HaKodesh,” the Divine Spirit which informs the writing of Holy Scripture, does not necessarily apply to scientific assertions in Kohelet (11:15), *“Just as you do not know the way of the wind, nor the nature of the embryo in a pregnant woman, so you can never know the work of G-d Who Makes Everything.”* Though this verse flies in the face of modern meteorology (generally) and radiation techniques, and scientists have unraveled, or are on the verge of unraveling the human genome, all admirable achievements, we remain infinitely far from the One Who called the entire Universe into being by Ten Utterances, and Who recreates it every moment.

When we encounter a great scholar of the secular world, we are obligated to recite the following blessing: “Blessed are You, HaShem, our G-d, King of the Universe, Who has given of his Knowledge to human beings.” When we encounter a Torah scholar, we make the following similar blessing: “Blessed are You, HaShem, King of the Universe, Who has apportioned from His Knowledge to those who Fear Him.” With respect to the secular scholar, HaShem “gives of His Knowledge,” where “gives” is a relatively neutral word, as opposed to the blessing recited upon encountering a “Talmid Chacham,” where we say that HaShem has “apportioned from His Knowledge,” a much more intimate expression, alluding to the idea that the human being possesses a spirit that is a “portion of G-d from Above.” Also, nothing is said about the character of the secular scholar. Whereas the Torah scholar is in the company of “those who Fear Him.” Their wisdom is that defined by *“The beginning of wisdom is Fear of HaShem.”* (Tehilim 111:10)

The Nazis, May their names be erased, had in their ranks individuals of superior intelligence – physicians, physicists, scholars of great German literature and moral (sic) philosophy. But their knowledge didn’t protect them from sinking to sub-human levels of barbarism, cruelty and sadism.

Judaism believes that both consciousness, a sense of identity, as well as a conscience, a sense of right and wrong, were built into the human being by his Creator. The entity in which they both reside is called the “Neshamah,” the soul. It is described in *Mishlei* (20:27), *“The lantern of G-d is the soul of Man, examining all his inner recesses.”* It is also described in our Morning Prayer as having the Quality of Purity, “My G-d, the soul that You gave me is pure; You created it, You formed it, You breathed it into me. And You safeguard it within me, and eventually You will take it from me, and restore it to me in a future time. As long as the soul is within me, I give thanks to You, HaShem my G-d and G-d of my fathers, Master of all deeds, L-rd of all souls...” And, upon awakening each morning, the very first words out of our mouths form a statement of gratitude to HaShem, “I gratefully thank You, O living and eternal King, for You have returned my soul with compassion – You are abundant in Your faithfulness.”

It is abundantly clear that the highest goal of a human being, in terms of modeling himself after another person, is to strive to emulate Moshe, described as *“And the man Moshe was exceedingly humble.”* (BaMidbar 12:3) and whom HaShem describes as *“...My servant, Moshe.”* (BaMidbar 12:7) PF